

# **MOUNTAIN LIFE & WORK**

**THE PLACE OF THE SMALL COMMUNITY  
IN OUR NATIONAL LIFE**

**RALPH TEMPLIN**

**THE KING'S ENGLISH**

**EDITH COLD**

**"IF I WERE BEGINNING AGAIN"**

**RECENT ECONOMIC CHANGES  
IN THE SOUTH**

**E. J. EBERLING**

**CATSKINS--An "old tale" retold**

**RICHARD CHASE**

**SPRING 1947  
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# MOUNTAIN LIFE AND WORK

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# MOUNTAIN LIFE AND WORK

VOLUME XXIII

SPRING, 1947

NUMBER 1

## *The Place Of The Small Community In Our National Life*

RALPH TEMPLIN

This subject can be looked at from three angles; the place we are now giving the small community, the place it must have for the sheer survival of any nation or culture, and the place we Americans must make for the small community in our national life. Let us consider each of these in turn.

### I

Arthur Morgan is one of America's best authorities in this area, on what is happening to the small community in America. He says we are causing it to disappear by our oversight. He calls this oversight our "national blind spot." He says,

"—The actual policy of America has been to ignore the small community, to neglect, to exploit, and despise it.

"There never has existed in America either a realization of the profound significance of the small community in our national life and culture, or a great vision of its possibilities. It has been looked upon as inherently inferior, as lacking worth and interest, to be escaped from as soon as possible. Excellence and opportunity were thought to be elsewhere.

"With little realization of the significance of the small community, we have not seen that in neglecting it we are debasing our destiny. In lacking a vision of its possibilities and abandoning it to disintegration we have been influencing our best young men and women to want to escape from it, leaving behind an inferior residue from which the population of both city and country must be replenished."

These words vividly summarize results of exhaustive studies made by many social scientists. They fall into three findings: *population decrease*—cities live only by constant incoming population from the country and the rural birth rate no longer holds its own; *genetic deterioration*—by constant draining away of the best young people into cities the quality of the whole American population is gradually deteriorating; and *cultural exhaustion*—

1. Arthur Morgan. "The Small Community as the Birthplace of Enduring Peace," Mimeographed address, Yellow Springs, Ohio. Community Service Inc., 1944. 15c.

as the social conditioning of the small community is eliminated by its gradual disappearance in the American scene, nothing remains to take its place in the urban pattern which can transmit cultural inheritance. The very cradle of our civilization is thus being destroyed. This merely reviews findings of science regarding the place America has given the small community, or has not given, and the price she is already beginning to pay for her neglect. We could spend many hours fitting the details into the picture. It is significant that each such finding leads over directly into the second angle which we are to consider.

### II

We have seen that the American city is dependent upon the American rural community not only for its population but for its moral health and cultural survival. What light can history throw upon the place of the small rural community in the existence and well-being of civilizations? In the past what has been shown to be the place of the small community in any national life?

An important relationship between social survival and the small community, the so-called primary group, forced itself upon my notice after some years of living in India, before I had made any study of these matters. Driving overland from Agra to Delhi one day, as I had many times done, it suddenly came to me that all those villages which dotted everywhere that broad level plain, had existed for centuries, though they were made of mud. They seemed for the most part to be on little hills, though the plain was level like a floor. Each hill was the accumulation of the rubbish of centuries of living on one spot. The organization of each of those villages is the age-old *Jajmani*, no one knows how old, the most remarkable social organization in existence and with greatest survival power. Along that road also I could see the tombs, palaces and imperial road markers of the Mogul emperors almost intact, all that remains of a great urban civilization that preceded England

in extending its sway over the whole of India. Out of those same villages had been brought the twenty thousand slaves who built Shajahan's Taj Mahal and other thousands who built Akbar's cities and palaces.

Near Delhi this was being re-enacted in our own time. Over a great area flimsy shacks had been thrown up by thousands. In them were living the "slaves" out of those same villages, forced this time by direct economic necessity to accept a pittance from new masters to build New Delhi, magnificent city of alabaster white gleaming under a tropical sun, British India's great new capital.

I thought on what I had seen. I knew that history is a monotonous repetition of the great cities which arose and fell leaving behind only their durable masonry to be found in every part of the world. An exhausted country life sapped the life blood and defeated the purposes of the most exalted empires. I asked myself, can any civilization arise with the intelligence to flow with that indestructible current of small community life, such as the age-old *Jajmani*, instead of saddling that life and riding it hard with its exploitation to the inevitable doom which follows?

The history of city and country is notoriously a record of one-sided development and of the great gulf fixed between the two, emerging at last into a state of maladjustment of man to land. The power of the small vital community to adjust man to his earth seems to have been the crux of all economic and social progress. The loss of this power by the destruction of the small community or by its neglect has brought decay and death. I will cite two authorities.

Bruce Melvin, a sociologist with the Federal Housing Authority and Secretary of the Social Science Section of the American Association for the Advancement of Science, has traced such destruction of civilization in China, Trans Jordan, Mesopotamia, North Africa, America's south-west, Greece, Italy, Peru, and the Indus River valley in India.<sup>1</sup> He concludes

"Nations and people have arisen on the strength of their virgin soils and fallen with their exhaustion . . . As long as cities can exploit the rural dweller, just so long will the farmer abuse his soil."

He pays particular attention to the way in which

cities live by speculating with the nation's resources, aided by land laws which speed up the destruction of the whole economy through depletion of the soil, the basic source of wealth. This maladjustment is not simple; its ramifications are manifold.

The other authority I wish to quote is L. R. Neinstaedt, a Danish Engineer, also with our Federal Government assisting in the problem of Europe's economic rehabilitation. After ten years of research to discover the inner causes of industrial disruption (our periodic and increasingly severe economic depressions), he has come to the conclusion that the main cause is the maladjustment of man to the land, registering itself in ever greater lack of balance between agricultural production and manufacturing industry.<sup>2</sup>

"Man has to accept the fact, just as he accepts the law of gravitation, then act accordingly . . . If the challenge is not met in time, things will begin to work their own way."

He shows how "within the last thousand years white man's civilization has seen three major cycles." Each had its great period of city-building followed by chaotic, disorganized decentralization—except the last, in which we are now living. That cycle reached its peak and passed it in 1929. Can this "involuntary and unguided decentralization," he asks, be replaced by one that achieves equilibrium intelligently and voluntarily? Quoting

"Decentralization, both of cities and industries . . . may even prove an inescapable necessity if modern civilization is to be preserved and the economic system of our age to attain stability . . . If it is not taken up voluntarily as the device of a new social synthesis, it may eventually force itself on our society as an involuntary disintegration."<sup>1</sup>

This picture of the history of our own civilization reveals chaotic, involuntary decentralization as following in the wake of irresponsible urbanization. Our choice, if we are to survive, is not one between more urbanizing or decentralization. It is rather the simple one of whether we can choose decentralization, or the restoration of the small rural community, with conscious purpose and pursue it with planning and intelligence.

1. Bruce Melvin. "Man's Relation to the Land," *School Science and Mathematics*, April 1941.

2. L. R. Neinstaedt. *Economic Equilibrium, Employment and Natural Resources*, Bloomington, Indiana: Principia Press, 1942.

If we do it will be the first time in history, so far as I know, that people have restored a great civilization which had already reached its disintegration stage. The alternative to this choice which is before us, is what Neinstaedt calls "involuntary and unguided decentralization," or, in another place, "involuntary disintegration." It is the way of the present drifting and neglect.

### III

This brings us to our third angle. What place can we in America give, what place must we give, to the small rural community?

I would like to restate this issue, to which the attention of many scholars has been given, as realization of the importance of the American Town and Country as a new social phenomena of great importance.

The American small town, we ought to remember, is the hardy survival of an intense competitive struggle to live at all. American life was completely transformed by transportation developments, with respect to its need for villages. During this struggle innumerable small towns died. The rural population specialists, O. E. Baker and J. H. Kolb, inform us that the towns that have emerged out of this struggle constitute one of the only two areas in the population of the United States where growth and healthy vigor are revealed. The other area is the rural-urban fringe around cities.

We have already seen how the history of city and country relationship in the past, records always the inevitable gap between city and country. It may be that the modern town as it is emerging in history can solve this perplexing problem of all civilizations in the past. It has evolved in that middle space or great gap between city and country. With intelligence we may turn the coming age into one of middle classes, of middle towns and of the middle way.

Town and country, as the two halves of one whole, contain all the potentialities both human and material for the realization of community. John Dewey has said, "Communities are local, present and close by . . . the lives of men, women, boys and girls going on right around us." But, in addition, there must be that to which they can

turn attention mutually which can involve thinking and acting together. Cities, towns or villages alone have never contained all these potentialities. But in the two halves of town and country, without the alienation of distance or indifference, there should be found enough of both materials. Within it, in miniature, are the problems which confront us as world crises; while the intimacy of human relationship makes immediately available steps toward an answer to those problems.

Mutual and intelligent exploitation of the town and country's available natural resources is one of two main concerns. The other is intelligent equitable distribution of all proceeds so that all life may be enriched. A town cannot live to itself, but the people can begin the mastery of their economic destiny on the basis of democratic reality, without looking to some dictatorship to plan an irresponsible security for them. This means a deep spiritual adjustment to life, to nature and to society. Man was created to subdue the earth, to have dominion. A blend of independence and interdependence is involved in this; indeed, man fulfills or extends his independence through his realization of a community of interests with his neighbors. There is no other way. This challenge to build community cannot be met by a divided town and country. It cannot be met by church leaders and others with peripheric or stratospheric concerns, as with the exclusive concern of building up a particular congregation.

The town's economic problem is one of a balance between agriculture and small industries. The approach to this total economy must mean a unique partnership between farmers as trustees of the natural resources, upon which all alike must depend, and the townspeople who serve them in a two-fold way—supplying equipment and goods from outside and further manufacturing, or the disposal of products out of the soil or earth.

But towns defeat their own purpose. Our surveys show that many towns are not aware of a common responsibility to be shared with their trade areas or the unique power to be gained by such mutuality. Both sides think of profit. Town competes with town for the fringes of their trade areas. Worse still, competitive tendencies between town and country or within towns defeat the spirit of constructive association in assessing and tackling the common task. Valuable wealth

(Continued on page 30)

1. L. R. Neinstaedt. "Decentralization and the New Frontier," a summarization of his book in *The Decentralist*, quarterly organ of the School of Living, Suffern, New York, Winter 1943.



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## Cabin Yard

MAY JUSTUS

There wasn't a posy patch on the place—  
There wasn't right room for it.  
The yard was a bare bitty scrap of ground  
A few feet from the door,  
With no fence at all roundabout  
To protect it from the chickens,  
The pigs and the hound dogs that liked to wallow  
there.

A wood pile took up one corner of it,  
An ash hopper the other.  
The corn patch hugged it on all sides.  
By summer the straggling rows  
Would be a jungle about the house.  
Then the cabin yard seemed smaller.  
Then you couldn't see the sun ball set  
In the hollow below Big Twin.  
"We might as well be varmints in the woods—  
We might as well," moaned Mammy,  
As she watched the wilderness  
Reaching around the door.

"Iffen I had me a posy bed  
It'd pleasure me a little.  
But where would I have place for it  
Lessen I rooted up corn?"  
Pappy would only laugh at her.  
"Now what's the good o' posies?  
You can't eat 'em—you can't drink 'em.  
Take corn now," he said,  
"It makes good roas'in ears, makes good bread.  
Makes good lick!"  
Pappy would laugh till the roof boards rattled  
overhead.

One day Dixie found Mammy out back  
Hoing a bunch of thistles—  
"Look-a-then!" she cried, "There's a bud—  
It'll be a blossom soon."  
Dixie laughed, "It's a weed-thing—  
A thistle's a weed-thing, Mammy!"

"It's a posy," Mammy said—  
"The only one here about."

## "If I Were Beginning Again"

*A Reflective Symposium by Seven Rural Ministers of the Mountains. Introduction and summary by D. Campbell Wyckoff.*

There is a difference between wishful thinking and learning from experience. To succumb to the wiles of wishful thinking is to dream of what might have been, without accompanying that dream by either intention or action toward some better plan for the future. Workers in unusual and difficult fields can easily fall into the habit of wishing they had it all to do over again, because the present seems so frustrating and unsatisfactory.

To learn from experience, on the other hand, is to appraise past achievements, frustrations, or defeats, in terms of two factors.

The first factor by which appraisal may be made is the objective analysis of the situation as it exists, reaching back into the past, trying to understand those dynamic factors that have made things what they are. The economic determinants, the social structure, the human give-and-take, the universals of the gospel as they have impinged upon the particulars of a local situation—all these figure in such an analysis.

The second factor by which appraisal may be made is the insights that have been gathered along the way. Insights can scarcely be sought out by means of scientific instruments. Yet they are of paramount significance in the process of learning from experience, because they represent the most important findings of an individual or a group within the context of community progress through interaction.

Wishful thinking has not entered into the answers these seven rural ministers have given to the question, "Changes I would make if I were starting over again." Rather they have followed the process of careful and objective appraisal of their experience. Because they have done this, their answers have significance for the rest of us.

WILLIAM G. KLEIN

*Director of Union Church Rural Project, Berea  
Undenominational*

Sometime ago another community worker and I were sharing experiences that we had had over a period of years in particular fields of the southern

highland area. In one of these my friend had worked a long time. The work, which had begun in a small log farm house, seemed to have reached a fitting climax in the dedication of a new church. Congratulations most certainly were in order, but much to my surprise he spoke to me wistfully of the early days. "Back then all sorts of people would come to the community center. They would resort to us more and more as the center became increasingly a part of the neighborhood life. But ever since the church has been built there has been a noticeable falling off of these community contacts, especially on the part of those who belong to the local church several miles down the road. The building of the church should have been the crowning act of long years of work, but it actually seems as if it has become a barrier between myself and the people." I have paraphrased freely our conversation but this was the meaning implied.

I have told the above incident at length for I believe it best illustrates the point of view which



*Rural school and religious center near Berea, Ky.*

has impressed me more and more during the past 13 years of my community work and which I would seek to include more prominently in an approach to the community, were I starting over again. In some situations at least, we have placed too much emphasis on establishing our own kind of church as a solution to the religious needs of our people who, in many cases, are traditionally attached to the more indigenous form and organization. If we could just live in the community

as Christian neighbors, making our homes warm with friendship and with a readiness to help where we are needed, and above all if we could work through the local church in an unobtrusive manner, our friends and neighbors will in time become reassured that we are working for a more satisfying rural life through the unfoldment and not the undermining of established ways and institutions. With this viewpoint, I believe, our place in the community would become stronger and our influence more trusted as time went on.

My second point of view which is both corollary and inclusive of the first is the need of recognizing more than in the past the importance of working within the local culture and social organization. I would use the word "missionary" and "missions" very sparingly even in thought, since one current meaning of these words suggests too much that we are working *for* people instead of *with* them. In spite of a natural desire to see beneficial changes come as a result of *our* work we should never lose sight of the fact that lasting changes can more certainly be brought about through a strategy that has the utmost respect for the possibilities inherent in people, and their way of life under their own natural leaders.

Past experience has revised my viewpoint in still another way. While we are convinced of the important place our work has in the community development we must never forget to give generous credit as well as cooperation to many other agencies, public and private, which are working in our area, bringing to bear their influence in varying degrees in the same cause of human welfare. In some of the more remote and unserved communities these influences are indirect but they are always present nevertheless. Their representatives are many in the form of public health nurses and doctors, better trained teachers, vocational leaders in the high schools, extension agents, Farm Security administrators, child welfare workers, soil conservation advisors, college teachers, members of service clubs, county superintendents, public spirited citizens and many others. For example, in our state, who can measure what will be the ultimate results for good in a program such as that of the Committee for Kentucky?

Finally I have learned from experience the need for a periodic renewal of purpose and philosophy concerning these fundamentals. I can

think of nothing better than to read as often as every year portions of what has become the classic of mountain literature, John C. Campbell's, *The Southern Highlander and His Homeland*. Although it is twenty-five years old, the principles of this book seem as valid now as they were thirteen years ago when I began my work.



St. Agnes Episcopal Church—Cowen, Tenn.

E. DARGAN BUTT

*Formerly of Monteagle, and Winchester, Tennessee*  
Episcopal

If I were starting over again I wouldn't make many changes. My emphases would be very much what I tried to make them then; love for the people, with a sincere desire to understand them and to serve them in whatever way I could. There are many phases of the work, ministering to their spiritual, intellectual, social, and physical needs, that would be very much the same now as they were then. However, there are a few things I have come to consider important that I did not understand clearly then.

First: I would begin by making a real study of rural sociology and rural church methods, especially as they were adapted to the Appalachian section of our country.

Secondly: I would give, from the start, far more attention to recreation. I would try to see to it that every age group had some creative outlet and diversion from the necessarily confining and prosaic life of the mountain community.

Thirdly: I would not now place less emphasis on preaching or personal evangelism, but I would emphasize more strongly than I did the corporate life and worship of the Church, and the Sacraments as the basic means of imparting spiritual power to us in our different relationships.

Lastly: I would emphasize less the social service phase of our work, and try more to develop

native leadership. These communities have changed, and their needs are different. And yet whenever and wherever social service is still needed, I would try to administer it.

RICHARD E. BAKER

*Pine Mountain Extension Center, Gilley, Ky.  
Undenominational*

Work in the mountain areas is of such variety, that each field is as distinct as each church community elsewhere. Necessarily each field has its peculiar problem.

The usual church program centers in a church building. It was a strange feeling to begin work where only ugly school houses were used for religious services. Naturally to us the people became the common denominator. There was no definite community program and we became keenly aware that a great need was present. Such was our parish.

I am very grateful now, that there was no program that we must follow, nor any demand laid upon us to produce one immediately. We were given time to live with and learn from our new neighbors. At first we thought everything, needed changing. Conditions were so different from life as we had known it! But time changed us. We learned to love the people and to appreciate their lives. In these eternal hills, time, patience, and faith are Godly factors.

The people gave us bit by bit evidences of a program that would meet their needs and be acceptable. Strangely enough this does not follow a pattern of many highly acceptable programs of sociology.

The people craved fellowship. Mothers' Parties and community picnics in the summer were the results. Worship was strictly for the adults, so a Sunday School grew up in our yard. Inadequate first-aid turned into a bi-monthly clinic and Health Association memberships. The teenage Sunday School children asked for a young peoples' recreational program. Now the same children, grown older, are establishing their own homes and are asking for a community church.

Because of the teacher shortage I was asked to teach a local one-room school. I have found that a very fruitful ministry not to be despised. Through all these various groups a widely varied program has been carried on along educational, religious, musical and recreational lines.

A song recently published about our mountain folk ends with these words, "Doing what comes naturally." That has been the principle on which our program was worked out. The thing that came about came naturally, rather than as an imposed artificial program.



*Church at Alpine, Tenn.*

BERNARD TAYLOR

*Alpine, Tennessee  
Methodist, Disciple, Presbyterian*

I am glad that when we went into a parish on the eastern highland rim, we visited the field as candidates. And then we went back home again. On the basis of this visit we were called by the local congregation to become its minister, and with the same visit in our memories we accepted the call. I think it is a good way to do.

Arriving in November we began to get acquainted. We did a lot of visiting those first weeks, and there were funerals, with their intimate contacts with one's parishioners. Riding and walking over even the smallest branch roads, hiking cross-country by compass line from trail



to trail, and map-making, all played important parts in the get-acquainted period. The map was made from the U.S. Geological Survey, which we enlarged eight times for our parish area, marking in all streams, buildings, trails, roads, and the contour lines indicating elevations. On our first calls at homes we put down the ages and birthdays of all members of each household. This has been a very valuable practice.

C. M. Wilson, in his book on the Ozark area describes as the required philosophy for a rural person "a sane appreciation of soil and growth, and adoration of being without the worries and strivings of becoming." There is something in this He declares also that the "comings together" of country people indicate a greater interest in plain good talk than in elaborate, meaningless ritual "unfortunate garnishments of the city God-house." Another point is the lesson of tremendous tact which is illustrated in the story of the boy who ate three lemons whole rather than show that he had made a terrible mistake in his first purchase of such fruit—and the fact that the bystanders who watched the process with sympathy did not even smile at his predicament. There is too much laughing at the things that other people do differently from the way we do them.

ROSCOE E. WEIBEL

*Beech Fork Settlement, Helton, Kentucky*  
*Evangelical*

I came to the Beech Fork Station of the Red Bird Mission in the summer of 1928, possessed of missionary zeal and dedicated to Christian service among underprivileged people. My predecessor had opened the station four years before, but he had been compelled to give it up largely because of over-work and ill health. Perhaps this fact made me resolve to live with our people and for the Lord rather than to die for Him.

My relation to the community was pre-determined by my becoming general over-seer, pastor-in-charge of the station, and principal and teacher of upper grades in the elementary two-teacher public school. The nature of the daily program then normally became evangelistic, educational, and social. Since the program from the beginning had been established on a sound basis I was accorded a hearty and generous welcome into the life of the community.

The people throughout these regions had been

God-fearing and essentially religious for generations past. They readily accepted the preaching of the Gospel of Christ as a desirable program, for the promotion of this program. The public school program was generally accepted and fairly well supported. By far the larger percent of the people necessarily gained their living from farming and gardening, and this in a region which was certainly not created for agricultural purposes.

A survey of these years of experience makes several things stand out very clearly. I would want, as a minister, to secure a thorough Seminary and Bible Study training plus rural preaching and parish experience; also a working knowledge of the origin, background and present doctrinal position of the various denominational groups among whom I should live and work. And finally I would try to gain an understanding of the social and economic principles in order to help in a practical way.

EDWIN F. TROUTMAN

*Boone, North Carolina*  
*Lutheran*

For seventeen years I have labored in the highlands of North Carolina, and I feel as if I know the Highlander pretty well. I feel, first of all that the highlander has been much misrepresented by the "lowlander." The man of the hill country is by nature a little more religious than those we will find in a great many places of the earth. Realizing that his opportunity to advance economically is limited somewhat, he devotes more time to meditation upon things divine and eternal.

Firmness, frankness, and honesty generally characterize the men of the hill country. There is very little make-believe in his every day life but he is genuine and natural in his daily program of life. When he turns to the Church it becomes a strong factor in his daily walk of life.

Being born and bred in the lowlands, I had to become accustomed to the ways of life among the highlanders. Yet after all is said and done, we are pretty much the same. It would seem to me that in the highlands are found people of purest Anglo-Saxon blood and that we can also find a preservation of the Christian Church which is very commendable. The man of the hill country is generally speaking steadfast, immovable in the spiritual sense, and in this way the people of our

Southern mountains have a real contribution to make in the Evangelization of the world.

FRED DeJONG

*McKee, Kentucky  
Dutch Reform Church*

At the time of my coming, the work was twenty years old, established wisely, growing, and advancing. Some tasks were being finished, some were unfinished. Possible transitions were in progress such as School to County; new collaborations had begun. The center was growing around a church ten years old. Social, evangelistic and all other endeavors for old and young went hand in hand, resulting in church expansion, and community welfare.



*Christmas at Grey Hawk Rural Chapel*

For all this I was not, nor can anyone be adequately prepared by school training. Counsel came from older workers and other people with greater experience. We and the work were largely accepted, by some slowly and critically, by others gladly. Service investments increased by thousands. The church was increased seven times. Fraternal will was spread and a department of evangelism literally has expanded the service throughout the county in fifteen centers and fifteen programs.

Problems arose out of personalities, denominational emphases, financial relationships, lack of understanding of home, church and community loyalties and needs. This in some cases led to lowered interest, hurt feelings, closed doors and the like, but God has overruled in order that the work and word of the kingdom may advance. Today here is witness.

### *Summary*

Common factors are to be found in these statements, such factors as the building of programs upon the basis of facts discovered at first hand rather than preconceived notions, the validity of a social approach, the necessity for ministry to a total community rather than to a group within a community, and the conviction that the gospel has redemptive power in individual and social life.

It is interesting to note that the role of the church is challenged. This is a healthy sign. If the church is a divisive element in a community, its function must indeed be thought through all over again. Possibly we have not reached the culminating point in our community work when we have, after the school, clinic, and community center, organized and built our church.

The outstanding value that seems to be heightened by these studies is the fact that they give us guidance in our search for the national and world task of the church. Assuming the fact of the church, we have not estimated accurately either its function or its power. It needs to be challenged in those areas where it is content to influence only a part of the community life, or where it is content with the division between the sacred and the secular. The conviction may grow, resulting from such a challenge, that the church at large may have to start over again along such lines as these men have indicated.

Persons with a deep concern for the church, but critical of its program, frequently are confronted with the question as to how effective it is in community life. Specifically, how does the church compare with the school, civic, business, farm and other organizations in its contribution toward building stronger, more stable and enriched mountain communities? Some would immediately answer that if you wish to be most effective in community betterment, associate yourself with the activities of the public school, not the church. It is the former, especially the high school, that is becoming the institutional center of the town and country community in America. Furthermore, in contrast to the school which offers a common meeting place for many groups in an area, the religious forces are generally divided. Then, too, the rural church has traditionally

*(Continued on page 30)*

## *The King's English*

EDITH COLD

For about a dozen years it has been one of my school room experiences to condition an atmosphere conducive to written expression at the Pine Mountain school. Since the school is situated in a narrow valley dominated by high ridges or peaks, the range for the physical eye is everywhere hemmed in. Moreover, the same is true of the view obtainable by most of our students for they, also, come from narrow river bottoms or from hillsides confronted by other hillsides. Our students, too, arrive here with no great cultivation of the imaginative scope. The stimuli they have received are in the nature of a monotone and only occasionally does something sharp or climactic startle widened impressions.

It did not take a long experience, however, to find out that these boys and girls from the hollows and the hillsides have a latent store of something, fresh, genuine, and oft-times quite peculiar to them, which, when sympathetically directed, makes the art of composition teaching a pleasure to be sought after.

It is not only the possible word combination, or the fancy, or the originality of the expression which give delight, although there are occasions for that, but there develops in addition a kind of close fellowship, spiritual or perhaps esthetic between teacher and student that is on a plane to exalt both. Together we explore, we look at what is about us, we reflect upon our experiences. Gradually we come to realize that we have about as much to draw on as youth anywhere has.

Students from the coal camps or from the altogether rural areas can but write the language of those areas. The coloring, the comparisons are based on what they know. Once a young student, still quite inexperienced, in describing something lovely found satisfaction in likening it to the appearance of young corn in the spring. Another, a girl from an isolated section, had an emotional experience one winter evening when she happened to glance out upon the street lights. Afterwards that unreal, fairy-like world flowed out into words.

The boy who has an early morning round of duty can write, "Anger comes swiftly like a

breeze but it goes away slowly like the haze of the early morning." An apt comment on the rush of school life comes in a line taken from one of the poetic compositions, "Moments of solitude bring fragrance of lilacs." How well does the child from the cabin close to the creek bed know that in spring "the sunshine on the doorstep has come to stay a while."

There was the girl who could review with emotional satisfaction the near neighbors of her childhood. They were just the common folk of the coal camp, dwelling in buildings quite sordid and without individuality, but they left upon the memory of an impressionable child a glow of kindly helpfulness. Odd people they were in a way, an Uncle Tuck who planted radishes in rows along the back fence, a large woman, Ma," who kept a boarding house, the woman who never missed taking the neighbors' little girls to every revival meeting and baptismal service of the region.

Now and then certain religious impressions emerge. At times, according to atmospheric conditions, the border of trees on the high ridge of Pine Mountain seem to be in contact with the sky. To one writer it suggested the escape from the realities of this world to that other ideal world, for she was transported in spirit with intense longing right to the tree-tops where angelic songs might be heard. Another writer treated it thus: "A grassy slope, a tree or two, beyond the silences of God."

A teacher of composition is not only aware of every detail of the toil connected with a writing but such a one also comes in for a full share of the awards. Does a student discover the glow that comes to the mountain side with the first swelling of the buds, or feel the beneficence that has returned to Pine Mountain when the sun again lights up the hill-top, then it is that the teacher, also, makes that discovery. When a student looks out upon the chestnut poles supporting the illumination wires and sees in them "gray, slim fingers charged with the pulse of sustaining life," the teacher exults in the fruit of the spirit. This matter of

teaching composition is just not to be measured by monetary rewards.

*Examples of Pine Mountain composition taken from "Pine Cone" and "Conifer"*

#### TREES

All about me stately oak trees  
Send their sprawling branches upward;  
Sovereign they stand  
O'er trees about them.  
Yet drab they look, standing leafless,  
While other trees  
Of less dimension  
Proudly display their Easter garments.  
But their assets are but folly:  
For these trees which now so gaily  
Show forth their beauty  
And rejoice in their appearance—  
Theirs shall be the destruction.  
They shall but feed the soil  
On which the oak tree thrives,  
While waxing mightier  
By their destruction,  
The oak tree stands,  
Sovereign still.

—William Tye

#### THE OLD MARE

On a lovely afternoon in September, a stranger knocked at our door. A hearty welcome was extended to him. "I am Mr. Eli Zinger," he said, "from the head of Yokum Creek." After the introduction, supper was soon on the table. "Take out and eat," were my mother's encouraging words, "there's more in the pot."

Mr. Zinger finished his supper and sat before the big log fire place smoking his pipe. "It's a wonderful bargain," he said at last.

"What's a wonderful bargain?" asked my father.

"Oh, I was just thinking of selling my mare. You wouldn't want to buy one?"

"Yes," says Pa, "I need one worse'n I ever did. Let's take a look at her."

Knowing my father's judgment in trading, my mother wanted to accompany them but nothing was doing. She wasn't going to interfere with his business when she wouldn't even let him tell her when his bed was made wrong. No, Mam, he would do his own trading. So off they walked together toward the barn. Dark brought Pa to the house but Mr. Zinger was not with him; he had gone on his way.

"I've got her, Cornie," he said. "She's as fine a mare that ever you laid your eyes on. Jest one fault and I'll get her over that 'cause she's only twenty years old."

At this we all gave a hearty laugh for at twenty we thought she would be giving her last kick.

"Why, she isn't dead," my father announced two weeks later. "She's picking up and will do some good work yet." Three months passed. "You're doing mighty good by her, boys," said Dad, "She has gained twenty pounds already."

One day Dad's tune changed for the old mare, Kate, was sick. She seemed to have a cold. As hours drag on she got worse. Everything possible was done for Kate but all in vain. She died about ten o'clock one night.

Pa came home about eleven and he was heart sick. This was plain as he did something he seldom ever did. He refused his supper.

"She was so gentle," he would often say, "and the kids thought so much of her. I don't regret paying the twenty dollars. It's just that everyone thought so much of her."

—Mary Garrett



## Recent Economic Changes In The South

E. J. EBERLING

The total mobilization of the nation's economy for war caused economic changes of great significance in the six states: Georgia, Florida, Alabama, Mississippi, Tennessee, South Carolina and Louisiana. This region lies largely in that area characterized before the war by its reputation for being the Nation's No. 1 economic problem.

From an economic point of view, the southern problem consisted principally of too great dependence upon an unprofitable type of agriculture and a degree of industrialization that was too limited when viewed in the light of the resources of the region, both human and material. In general, agriculture was the principal industry in the region prior to the war, providing work for about 37 per cent of all employed workers, whereas manufacturing employed only 17 per cent.

In addition to these factors, the region has had the highest birth rate in the nation for many years. With a surplus population and a limited economic base, incomes and standards of living have generally been lower than those prevailing in other sections of the country. There was always a great scarcity of wage jobs in the area. In fact, the ten southern states which, before the war, had about one-fifth of the population of the country, had less than ten per cent of the wage jobs of the nation.

The impetus of war production thrust upon this region a huge industrial structure which might otherwise have taken many decades to achieve. Great shipyards sprang up in Brunswick and Savannah, Georgia; Miami, Tampa, and Panama City, Florida; Mobile, Alabama; Pascagoula, Gulfport, and Biloxi, Mississippi; and in New Orleans. Huge aircraft plants were erected in Marietta and Macon, Georgia; Birmingham, Alabama; Miami, Florida; Nashville and Memphis, Tennessee; and elsewhere in the region. A very large new aluminum industry was established at Lister Hill, Alabama. Ordnance plants, employing thousands of workers, were located in many areas that had possessed no industrial plant previously. Tennessee became the site of the huge Oak Ridge plant, manufacturing the atomic bomb. The new town of Oak Ridge, Tennessee, grew from a small country

community to the fifth largest city in the state in less than three years. Along with the new war plants, there was expansion and conversion of pre-war plant capacity to meet the demands of war production.

Hundreds of thousands of men and women who had never had industrial employment were trained in the necessary skills to man this extraordinary expansion. Vocational schools and courses were established throughout the region, many of which provided training twenty-four hours a day. Rural folk left the farms by the hundreds of thousands to work in war industries.

Industrial activity in the area was intensified also by the fact that this region became the principal center for the training of our armed forces.

All these changes naturally constituted a veritable industrial revolution. They affected every phase of the economy of the region. In order to acquire a basis for measuring their significance in the days to come, it is appropriate that we examine in some detail some of the more important developments during the war period.

### *Population changes*

One of the most important of these was the shift in the population. From 1940 to 1945 the Bureau of the Census estimated that the population of the six states of this area had declined 386,000.

The first factor contributing to the net loss in civilian population was the loss incurred by the large contribution made to the armed forces during the period April 1940 to July 1, 1945.

The second factor was migration. It is generally known that there were extraordinary shifts in the population of the region during the war period. One was the interstate migration both out of and into the region. During the first year or two of the war many workers left for industrial centers in the East and Middle West and California to secure jobs in the rapidly expanding war industries. As the war plants were completed in the area and thousands of new jobs were available for workers, there, of course, developed the second type of migration which was that of individuals from other states into the region.

Another shift was within the region and repre-

sented largely by the movement of rural population to the new war plants. All of this resulted in an estimated net migration loss in population for the six states in the region of approximately 515,000 persons.

### *Industrial Trends*

It is, of course, obvious that industrial trends deviated sharply from their normal paths as a result of the impact of war production. It is obvious too that many new trend lines appeared on the economic charts representing the new industries which were established in the region during the war. The best measure of these is to be found in employment and payroll data. They depict accurately the inception, growth, and characteristics of the industrial changes caused by war production.

### *Employment Changes*

The total employment for the six states in the region in 1940 was 5,014,835. By May 1945 this had increased to 5,247,932. The principal industries in the region in 1940 in the order of number employed were: Agriculture, service, manufacturing, wholesale and retail trade, construction, and government. As noted previously agriculture, the principal industry, accounted for approximately thirty seven per cent of all workers, while manufacturing represented about seventeen per cent of the total employment. In fact, as indicated above, manufacturing employment was actually less than that of the service industries.

By May 1945 the picture had changed radically. Agriculture, service industry and construction had declined. But manufacturing employment had increased nearly 50 per cent and the gap between it and agricultural employment was narrowed considerably. Government employment increased approximately 173 per cent. Small increases in employment occurred in the transportation, wholesale and retail trade, and finance industry divisions.

Many workers for the new war plants and war production were secured from agriculture and service. And we know, also that a great many individuals entered the labor market for the first time during the war period to secure war jobs. This was notably true of women who, in many plants, actually comprised more than 50 per cent of the workers. Obviously, this phenomenal growth of the manufacturing industry should have

the closest attention in an effort to appraise future developments in the region.

### *Payrolls and Income*

One of the noteworthy features of the impact of war production upon the economy of the region was the striking increase in payrolls. These increases were much greater than those in employment. For example, total wages paid in covered employment from 1940 to 1944 increased 140.5 per cent. The greatest increase among the six states occurred in Tennessee with 166 per cent. South Carolina had the smallest increase, amounting to ninety per cent. The greatest increase among industry divisions occurred in the manufacturing industry division as would be expected. Average weekly wages of covered workers, increased for all states approximately 75 per cent, from 1940 to 1944.

A study was made in Tennessee of average annual earnings of covered workers classified in three broad groups—(1) manufacturing, (2) construction and (3) non-manufacturing and non-construction. This study indicated that the greatest increase in annual earnings for the two years involved, occurred in construction, with manufacturing next and the non-manufacturing and the non-construction industries last.

### *Changes in the Labor Market*

One of the most important effects of the war production program was to make unique changes in the characteristics of the labor market. During the war the region changed from an area of chronic labor surpluses to one of labor stringencies. The labor market became a seller's market and it became necessary to recruit large numbers of workers for industry from among groups which had not previously had an attachment to the labor market. Many thousands of women workers became employed in factories for the first time during the war. Old persons, as well as many teen-agers, along with the physically handicapped were recruited for employment. Even prisoners of war were pressed into service, especially to aid in the harvesting of crops. Jobs with multiple skills were broken down into simple tasks. Workers were taught one simple task or skill and fitted quickly for the new war jobs. There was, of course, a surplus of jobs available and practically anyone able to do useful work could secure remunerative employment. With the close of the

war, the situation began to change in the other direction. Labor surpluses once more appeared and unemployment increased.

As a result of the war production program, the Unemployment Compensation agencies became largely tax collecting units. The disbursing function, that is, the payments of benefits, became less and less important as full employment developed throughout the region.

One of the most notable effects of the war period was the great increase in the number of covered workers, and hence in the liability of the unemployment compensation system. All states in the region had very large increases in covered employment. Much of this increase occurred among groups which had entered the labor market for the first time during the war and which, in a majority of cases, are now leaving. This, of course, is for many women, older persons, school children and physically handicapped.

#### *Rises in Cost of Living*

One inevitable result of the war was a considerable increase in prices, which was accompanied by an increase in wage rates and earnings.

The abrupt end of the war caught the nation unawares. We were not prepared for this sudden ending. Administrators of the Unemployment Compensation agencies recognized at once that they had a tremendous job of work to do—what with war contracts being cancelled right and left. The problems of reconversion offered a test of the adequacy and competency of the program. Hundreds of thousands of war workers would lose their jobs as war plants closed down. Then too, millions of veterans would be returning home to civilian life again, to compete for available jobs with displaced war workers. Unemployment was bound to increase rapidly, contributions would decline, claims, receipts and benefits would increase sharply.

It was of course anticipated that employment would decline with the close of the war. The question was to what extent? Well, certainly, so far it has not declined to anywhere near the levels quite commonly predicted.

Employment in manufacturing has fallen off several thousand. On the other hand, industries which were starved during the war have made some gains in employment, notably transportation, textiles, service, mining and trade. Construction

employment has declined considerably since the end of the war. From the labor market information now available it would appear that further sharp declines in employment in the region will not occur.

Industry in the region has undoubtedly experienced whatever slackening was expected. But in spite of delays and maladjustments resulting from strikes, the longer range outlook appears favorable. Rising production in many areas of industry, the high level of income payments and rising retail sales volumes all indicate that the forces for expansion of employment are very strong. Such industries as textiles, service, transportation and agriculture should continue to expand. Reconverted war plants will likewise offer many opportunities for employment as new products are developed and the problems of reconversion are solved. The extent to which war plants newly constructed during the war will be converted to civilian production cannot be measured at present. Many successful reconversions have been made already. More will follow.

Dire predictions were made during the fall of 1945 of large volumes of unemployment which were likely to develop by December of the same year. Instead of five to seven million unemployed as predicted however for the nation as a whole, there were less than two million by the end of December. After the turn of that year, however the Unemployment Compensation agencies received a flood of claims indicating large increases in unemployed. Then claims loads and Unemployment Compensation payments slackened and covered employment declines apparently reached a level.

At present there appears to be a scarcity of "good" jobs available, that is, jobs with relatively high skill requirements and paying good wages. There are many thousands of war workers unemployed now, who acquired skills during the war for which there is no demand. At least one-half or more of the unemployed are veterans, many of whom have returned to their communities with newly acquired skills which should be very useful in civilian production, but for which there is no immediate demand.

To a considerable extent the skills acquired in wartime can be and are being adapted to peacetime activities. Such adaptation, however re-

*(Continued on page 27)*

## Catskins

RICHARD CHASE

### *An "Old Tale" Retold*

Once there was a girl had no father and mother. She stayed with some people and they made her work for what she ate. They never paid her a thing, didn't give her any clothes or nothin'. All she had was one old dress, and when it got ragged all she could find to patch it with was old cat-hides; and fin'lly it wasn't nothin' but cat-skins—catskins all over, with the tails hangin' out. So they called her Catskins.

Well, this man's wife she took sick and died. And one day, fairly soon after the buryin', the man was out in the fields plowin': and Catskins she washed herself and put on the dead woman's weddin' dress: went out in the yard and started walkin' around. That man he saw her and come runnin' to the house. He looked at Catskins and asked her would she marry him.

"Well," she says, "you get me a dress the color of all the fish that swim in the sea."

So he got her the dress. Said, "Will you marry me now?"

She says to him, says, "Will you get me a dress the color of all the birds that fly through the air?"

He got her that kind of a dress, says, "Will you marry me now?"

"Now," she says to him, "you'll have to get me a dress the color of all the flowers that grow in the world."

So he went and got her that dress, says, "Now, will you marry me?"

"I might marry ye," she told him, "if you give me your flyin' box."

He didn't want to part with his flyin' box, but he wanted to marry Catskins awful bad; so he went and got her the flyin' box.—"Now, let's get married."

"Well," she says, "you go on out so I can put on one of my dresses."

And time the man left out the back door Catskins dragged the flyin' box out the front door, put all her dresses in it; then she got in the box right quick, says,

"Rise and fly!  
'Way up high!"

And the box rose up in the air and Catskins flew off from there.

She flew right on across the country till she saw a big house.—

"Light me down!  
Right to the ground!"

The box lit, and she got out.

"Sink and lock,  
under this rock!"

So the box sunk out of sight under the rock, and Catskins she went on to the big house in her old catskin dress. It was a rich man lived there, and Catskins went around to the back door and knocked. The woman of the house opened the door and looked out; and when she saw Catskins, she jumped.—

"Law me! What do you want?"

"I want to work."

"Do you think I'd hire a thing like you?"

The old woman's girl was standin' there by the door, says, "Don't be so hard-hearted, mother. Let her work in the kitchen."

"All right then—but never a bite she cooks will go in my mouth."

So Catskins went in the kitchen to go to work; and time she walked in the door with them cats' tails a-hangin' out all over her the kitchen niggers was scared to death. They ran out of there like somethin' was after 'em! Then some of 'em slipped back and peeked around the doors, and hollered "Scat!"—But when they saw it was just a poor girl and not any sort of varmint they came on back; and Catskins worked with the colored folks there in the kitchen.

Well, they were havin' a big dance at the King's house one night and Catskins was helpin' that girl get ready to go. "You want to go, Catskins? You can look in the windows with the colored folks."

Catskins said she didn't think she's go: she might—and she might not. Then when they'd all left, she went to her box.—

"Rise again,  
and let me in!"

And the box rose from under the rock and unlocked itself for her. She took out the dress that was the color of all the fish in the sea and put it



on and got in her box and flew on up to the King's house.

"Who's that?" everybody said when she walked in. "Who can that be?" But nobody knew who she was.

The King's son was there and he took off with her right now! Kept her for his partner and they led off in every set they danced. That boy he kept his eyes on Catskins every minute but she hardly let him talk to her; and directly they were doin' Lady-Round-the-Lady, and when she and that boy got to the couple near the door Catskins did Lady - 'Round - the-Gent-and-the-Gent-Don't-Go she slipped out the door and ran to her box and flew back.—And when they all came home there she was sittin' by the kitchen fire in her old catskin dress.

"Were you there, Catskins?"

"Yes, I was there."

"Did you see that pretty girl?"

"Yes, I saw her."

"Well, the King is havin' another dance tonight.



"Law me! What do you want?"

I wonder will that girl come." Said, "You let me sleep till three o'clock tomorrow; I want to be beautiful for that dance."

So the next night Catskins helped that girl get her hair done up; and after they all left she went to her box.—And when she walked in that time she had on her dress the color of all the birds in the air.

"There she is!" they all went to whisperin'. "That's her!" But nobody knew who she could be.

The Kings son he got her again and they danced and she talked to him a little. She had a hard time gettin' away from him because he wouldn't pay attention to anybody but her—but fin'ly she slipped out the door and took off; and when they all got back to the house there was old Catskins sittin' in the kitchen.

"O Catskins! Were you there?"

"Yes, I was there."

"And did you see what a pretty dress that girl had on this time?"

"Yes, I saw it."

"They say the King's boy is struck on her hard. He's goin' to have another dance tomorrow night. Don't you wake me up till four o'clock. I want to be real beautiful, because this is the last dance."

Well, the next night the girl said to Catskins, "If you want to go, I'll lend you one of my dresses, and you can come on in and dance."

"Humpf!" said the old woman. "You can lend her a dress if you want to, but never a dress of mine will go on her back!"

So the girl got one of her old dresses for Catskins, and Catskins thanked her; and when they'd all left she went to her box and got out her dress the color of all the flowers in the world. And when she walked in the King's house that time everybody just carried on about how beautiful her dress was, and they all tried to figure out who she could be, but nobody knew her.

The King's boy wouldn't let go of her hand all evenin', and they danced and danced — every

(If you, the reader of "Catskins" happen to know where Mr. Chase can get further information on this tale, or other old tales which have been handed down in your own family or your neighborhood, please write to Richard Chase, care of MOUNTAIN LIFE AND WORK, Box 158, Berea College, Kentucky.)

figure, all the way from Four-Hands-'Round to Killiecrankie—and she talked to him, and they laughed, and everybody had the best kind of time. Then, just about midnight, he slipped a ring on her finger and when he did that he had to let go of her hand a second, and Catskins was out the door and gone 'fore he could turn around.

So she hid her dresses and that ring in the flyin' box and made it hide again under that rock—when they all came back in home there was old Catskins sittin' in the kitchen up against the fireplace with soot and ashes all over her face and hands.

"Oo, Catskins! Were you there tonight?"

"Yes, I was there."

"Why, I never saw ye."

"I saw you."

"Well, did you ever see such a pretty dress as that girl had on?"

"Yes, it was right pretty."

"Well, there won't be any more dances now; and they say that when that girl left nobody saw which way she went or nothin'. And they tell me the King's boy never did learn her name or where she came from."

The very next day the King's son started huntin' for the girl who wore the three beautiful dresses. He hunted and he searched, and he asked everybody he met up with but nobody could tell him a thing; but he kept on searchin' and huntin' for her, and he wouldn't eat, and fin'ly he was sick-in-bed. The doctors came and they gave him up, said he was lovesick; and they said he'd die unless that girl was found.

Well, all the girls tried to make up to him; baked him cakes and took 'em up there to where he was lyin' sick-in-bed. So one day Catskins said she'd bake a cake for him.

"I say! *You* bake him a cake! He *would* get sick if you was to bake him a cake!"

"Aw mother, don't be so hard-hearted. Let her bake him a cake if she wants to."

"Well! There'll be no bite of it go in my mouth!"

So Catskins she went and got that ring, and when she baked the cake she put the ring in it.

She got it baked just right, made it real pretty with white sugar-icin' and then the old woman she came and took it away from her.

"You ugly thing! Do you think you could go up there in your old cat hides? I'll take it to him myself."

So she traipsed on up to the King's house, and took the cake on it to that boy. His mother cut him a piece and that ring fell out in the plate.

"Why look!" she says. "It's a ring!"

And when she showed it to that boy he sat up, says, "Where did that ring come from?"

"Out of the cake."

"Who baked it?"

"I did," said the old woman. "I did!"

"No such thing!" the King's son told her. "Whoever baked that cake you bring her here right now, or I'll have your head cut off!" And he called for his clothes and started gettin' up out the bed.

The old woman she left there scared to death, and she fetched Catskins back in a hurry. Catskins stood there in the door and the King's son looked at her, and then smiled.

"You're the very one!" he said; and he went to take her by the hand, but she turned and ran out again. She went and raised the box, and then she got in it.—

"Rise and fly!

Not too high!"

And it rose up and took her back to the King's place. She put on the first dress and came in the house.

The King's son looked at her, says, "No—the other one."

So she went and came back in with the second dress on.

"No—that's not right yet."

She went and put on her flower dress and when she came back in that time he went to her and took her hands and kissed her.

"Will you marry me?"

"Yes," Catskins told him.

So they got married, and they lived happy.

And some folks tell it that the King made the old woman put on the catskin dress and work in his kitchen the rest of her days.

## What They Are Doing

*Excerpts from recent publications.*

### THE SCHOOLS CAN HELP

Spotsylvania County, Virginia, has fifteen Negro churches serving a wholly rural area. None of the churches has a resident pastor. As a result, many activities must be carried on entirely by lay leaders who have no special training for the work they undertake.

A few years ago, the Jeanes supervisor for the Negro schools of the county became deeply concerned because the rural church was no longer "an agency for unifying the life of the community." Lack of trained leadership seemed to her to be one of the chief reasons . . . So she turned her attention to a plan for helping the existing leadership gain some of the background and skills required. With the approval of the superintendent, the cooperation of the school board in making buses and the high school buildings available, and the help of the principal of the Negro high school and the entire teaching force in planning the program, she was able to offer to the churches a week's institute at the high school. It was a conscious attempt to put the educational skills of the schools at the disposal of the adult community in the hope that such a program might "help the rural churches take steps toward improvement."

Every church participated, and those who attended liked it so much that by the end of the week, they recommended that a similar institute be held annually.

The "problems to be studied" included (1) the program of the rural church, (2) music in the rural church, (3) training departments in the rural church, and (4) the rural family and the church. The large group broke up for a part of each three hour session into small work conference groups. Here they raised and sought answers to many very practical questions. What are common business practices in churches? How many churches have budgets? How may a church budget be determined? Why have a church school? How can it function effectively? What qualities should leaders have? What is recreation? Will church-fostered recreation combat delinquency? How may the rural church plan and carry out a recreation program? How can we develop an appreciation of

the hymns we sing? What are some of the weaknesses of our choirs?

By the time the second annual institute was held in October 1946 it was clearly evident that the first year's week of "Conference and study together" had borne fruit. Church choirs had increased in number and improved in quality. Much of the literature that Sunday Schools had had been replaced by better materials. There were more cultural and recreational activities, such as plays and musical programs, sponsored by churches. Several churches had requested the services of trained people for improvement of church music and special programs.

In June, at the high school commencement, representatives of the various churches met together to plan summer recreation activities. They appointed a committee to ask for the use of school buses to bring children to the playgrounds. The request was granted. In some church communities, the people purchased playground equipment. Later a recreation committee began to study recreational needs and possibilities, looking toward a comprehensive countywide program with, eventually a community center where leisure time activities of many kinds could be housed. This development indicated that in a year thinking had moved steadily toward the need for better communities in which better churches might work more effectively. In addition to these tangible achievements, there had developed a spirit of cooperation and good will that was, perhaps, even more important.

From *New Dominion Series*, Extension Division Bulletin No. 85, University of Virginia.

### CHURCH CONCERN FOR LAND USE

The Land and the Rural Church in the Cumberland Plateau is the report of a conference of agricultural and social scientists and religious leaders held at Scarritt College Rural Center, published in mimeograph form by the Farm Foundation, Chicago, Ill. Such bringing of a wide variety of knowledge and experience to bear upon the land use problem is a kind of research which would be useful for the church in every area of the country.

The resources for living are of only two kinds,

basically, natural and human. The relation existing between them, which can insure a good and abundant life, is essentially a spiritual concern. The church need offer no apology for devoting time and attention to such problems and should divest itself at the earliest moment of the dichotomy which betrays it into such explanations of its activities other than the strictly "spiritual," as the following from the section, "What the Church Can Do," in this report:

"We recognize that the primary function of the church is to better the religious and spiritual life of the individual, family and community. The church, however, may be handicapped unless other agencies and institutions are motivated by Christian principles. Consequently, in order to perform its primary function efficiently the church is concerned with how people make their living and with how they live."

From *Community Service News* January-February, 1947.

#### SHIRT SLEEVE MINISTRY

At Alpine, Tennessee, interdenominational rural church agencies have formed the Dale Hollow Larger Parish. Its present staff consists of four ministers of three denominations, a farmer, a forester, three craft workers, a religious education worker, and a part-time religious education worker. Principals of two local schools, one of them a part-time Disciples minister, have also associated in the parish organization. About fifteen church groups will be finally included, in an area with approximately 4,000 people. There is still need on the staff for a doctor, nurse, music director and recreation director. The place chosen is one of great need; for example Overton County in which most of the parish is located, has the highest tuberculosis rate in the United States.

From *Community Service News*, January-February, 1947.

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Excerpts from *Our Goal of a Child Welfare Program in Kentucky*.

by Marjorie M. Wilson, Director Kentucky State Child Welfare Division

In Kentucky we have a broad, comprehensive program for the care of those individuals who are dependent on public funds for the whole or some

part of their maintenance. Included in this program are various categories or classifications of assistance, each of which has certain special eligibility requirements such as age and citizenship, plus of course the basic requirement of financial need. Underlying these specialized forms of assistance there is the home relief program in which the only requirement is eligibility on the basis of financial need. Kentucky has yet to establish this type of assistance, but is looking toward the future making plans toward that end.

Within the specialized categories of public assistance we have the program for Aid to Dependent Children. Eligibility for this type of assistance is based both on financial need and on various factors in the family situation which are specified by law.

The Child Welfare Division is an integral part of the State Department of Welfare. However the Division has no responsibility for the administration of that part of the public assistance program which includes Home Relief, Aid to Dependent Children, Aid to the Blind, and Old-age Assistance. Many of the children under the care of the Child Welfare Division may come from families dependent on public assistance, but the Division is also involved in a protective capacity in situations where the financial status of the family is entirely solvent.

The worker in charge of carrying out the local community's program for children is called the Child Welfare Worker . . . Duties of the Child Welfare Worker as defined by Law are 1) to care for and protect destitute children, 2) To care for neglected children, 3) to care for delinquent children, 4) to care for abandoned children, 5) to arrange for care of defective children. 6) to arrange for treatment and care of physically handicapped children, 7) to give all necessary service and care to unmarried mothers and children born out of wedlock.

Specific needs of the Child Welfare Program in Kentucky are 1) complete coverage in all counties of a Child Welfare Program, 2) an adequate certification and licensing law for foster homes, agencies and institutions caring for children, 3) traveling child guidance clinics.

(*Mountain Life and Work* will publish in a later number a more detailed report from the Kentucky Child Welfare Division.)

## AMONG THE BOOKS

SMALL COMMUNITIES IN ACTION, by Jean and Jess Ogden. New York, Harpers, 1946, 244 pages, \$3.00.

It is now about six years since leaflets of the "New Dominion Series" began to appear. In all the literature of rural life we know of none that has finer qualities of clarity, simplicity, and directness. In literary quality they compare favorably with *The National Being* of A.E. (Russell), or with Bailey's *The Holy Earth*, and that is high praise.

The constantly repeated inference of these leaflets, that *it can be done*, by such everyday people as you and me, and in such ordinary circumstances as ours, must be a powerful influence. The leaflets have told of a great variety of community undertakings. They have told of community center projects, of canning projects, rural electrification projects, health building projects, undertakings to develop community spirit, cooperatives, school improvement, and many others. We have been constantly surprised at the range and variety of community undertakings which the Ogdens have discovered.

For five years we have been begging or buying copies of these leaflets, sometimes to the number of a few hundred of a single issue, to distribute where they might inspire hope and determination to go and do likewise. Then would come the word, "No more of that issue available." So it is with keen interest that we note the appearance of a collection of these stories in the volume, *Small Communities in Action*. It should have a wide circulation.

The writers very frankly state, "These are success stories.

"We did not close our eyes to the existence of programs that were not good. Nor did we sidestep the job of analyzing what was wrong with them. But we reported in 'New Dominion Series' only those which seemed to say in no uncertain terms, 'The Community can do it.'

"Each story is true. Yet, added together, they do not add up to *the Truth*."

This admission is good, and it points to what this reviewer considers to be a weakness of the series. The unvarying repetition of success develops a feeling of unreality. Stories of failures

and of the reasons for failures also have educational value, and another value—that of giving a sense of authenticity and reality.

The Ogdens say in the introduction to the book, "Our interest was in the story that showed a community 'lifting itself by its own boot-straps.'" One of the first of these pamphlets the writer received was entitled "A Planned Rural Community." This seemed to be just such a case. When we learned that the thrilling achievements here described were within a county-wide project of community planning and development which was organized and financed by one of the great national foundations and that this community had been helped both in finance and in guidance by that foundation, we felt somewhat let down. When the foundation support was withdrawn there was a considerable shrinkage of interest. In the part of the description of this project entitled "program revisited," which is included in *Small Communities in Action*, there is no hint of this reason for failure of some of the undertakings.

While we have used these pamphlets widely and have great admiration for the intelligent exploration which has discovered these projects and has so ably reported them, it is our opinion that, in the long run, their influence and authority will be greater if not only "Each story is true," but if on the whole they *do* "add up to the truth." Repeatedly in distributing "New Dominion Series" leaflets we have done so with the admonition, "This is a good story, but we do not know how representative it is."

There is no more widespread error in human attitudes than the habit of trying to overcome one extreme by going to the opposite extreme. A large part of the evils of society have such origin. The best way to overcome a mood of pessimism is not by uncritical optimism but by responsible realism. Forty years ago a magazine of wide circulation began to make a major feature of "success stories." Its circulation remains in the millions, but its influence is negligible. It is read by many unsuccessful people as a way of escape from their own failures. It may not produce as much action as more representatively realistic writing.

In the New Dominion leaflets we have perhaps the best social exploring and the best literary



style in the community movement in America today. If the element of representativeness—which is essential to the truth—can be added to these fine qualities, the New Dominion pamphlets may come to rank among the chief agencies for reviving American democracy at the grass roots.

—Arthur E. Morgan, President and Director  
Community Service, Inc.,  
Yellow Springs, Ohio

HIGH SCHOOLS FOR TOMORROW by Dan Stiles, Harper and Brothers, New York, 1946, \$2.50, 209 pp.

Flavored with a style which reveals the author's familiarity with the current adolescent mind without his being limited to it, this little book hammers away from page one to the end on the inadequacy of so many present high schools, and upon ways for improving them. Without purporting to give blueprints, the author outlines aspects and suggests approaches to respective areas of high school programs, such as "That Old Bogey, Sex," "Should High Schools Teach Religion?" and "Government Of, By, For the Students," which would produce schools with "no homeroom discipline system, no study hall, no rigid class schedule"—schools which would "put a premium on individual treatment of students."

He says nothing new when he asserts that the "school here described could scarcely be operated by the present type of teacher—all these (schools) would leave the average teacher confused and undirected," but he does upset the apple-cart by saying it isn't low salaries that make teaching mediocre but the selection of teachers on the basis of professional training rather than personality and character. The author's suggestion that these qualifications should be reversed has considerable merit. Creativity in education is not enhanced by emphasis on route rather than goal. His evaluation of the potential power of the teacher to mould character should inspire the discouraged and awe the casual. It is a terrific responsibility.

I leave it to the experts to indicate the flaws in this book; I found it not only exciting but reasonable, and good grist for the educators' mill. In the hands of a principal who would use it as a basis for making his program more effective, it could turn the school upside down and right side

up again, but with the school machinery better located.

—Glyn Morris, Supervising Principal,  
Evarts High School, Evarts, Ky.

SECONDARY EDUCATION IN THE SOUTH, Edited by W. Carson Ryan. The University of North Carolina Press, 1946. \$3.00.

Secondary Education in the South will be primarily of interest to advanced students in Education. It presents the factual story of the development of the Southern high school from its inception to the present. About half the book is devoted to descriptions of present day experiments and promising practices in various Southern high schools.

It is enlightening and comforting to follow the record of secondary education in our section, for the South has led the country in many innovations now generally accepted. Too, it is evident that there is a restlessness, a need to do something, to better what we have, that promises well for the future of Southern Secondary Education. in spite of its many problems. Teachers and administrators should secure many ideas and a sense of the direction toward which Southern Education is evolving, from the section of the book devoted to experimental programs.

While we are all concerned with the *now*, and are conscious of the long way we have to go, perhaps our morale will be boosted a bit when we see how far we have come in this short time.

—R. M. Van Horne, Principal,  
Breathitt County High School  
Jackson, Kentucky

CHILDREN OF THE CUMBERLAND, by Claudia Lewis. Columbia University Press, New York, 1946. 217 pp. \$2.75.

Claudia Lewis taught in the Harriet Johnson Nursery School in New York City, where she worked with the children of professional people living in Greenwich Village. From this situation she went, in 1938, to the Highlander Folk School in Tennessee to open a nursery school for mountain children.

Miss Lewis found marked differences between the Greenwich Village children and the children of this isolated mountain area. It was to find out why such differences existed that she undertook to look more closely at the structure of the com-

munity. "What kinds of homes and upbringing made these children so unresisting and easy to handle? Why was there so little rebellion? Was there no maladjustment among the children? What was the meaning of their outwardly peaceful, placid behavior? Why were these children so shy for months at a time? Why was their way of playing so much less dramatic than that of the Greenwich Village children?" These were some of the questions which prompted the study.

The American scene is a complex one, providing infinitely varied situations into which children are born. We know far too little concerning what is significant for child growth in many of these environments, particularly in rural areas of the nation. Miss Lewis's book therefore makes a helpful contribution in a field that has long needed exploration. Persons interested in extending the general understanding of child growth will find it helpful, as will those concerned with the needs and problems of our more isolated rural areas.

This reviewer, not knowing at first hand the region described, cannot except in general terms, judge the adequacy of the interpretations made. These seem to be sound. However, one question persists: Is the nutritional status of these children given adequate consideration in the study?

—Lois M. Clark, Assistant Director of Rural Service of the National Education Association, Washington, D. C.

THE CHEROKEE NATION, by Marion L. Starkey. Alfred Knopf, New York, 1946. \$3.50.

That the story of the Cherokee Nation with its brilliant renaissance and invention of a complete indigenous alphabet, and its tragic climax in the "Trail of Tears" could become a forgotten or more-than-forgotten episode in United States history is an amazing fact. Here is a book, however, buttressed by documentation ranging from the British Museum to a private collection of a Cherokee descendant in Tennessee, that causes one to ask "How could that ever have happened?" and then, upon reflection to ask himself again "And is it liable to happen again? Is it in fact happening again today?"

Much of the story of the Cherokee Nation is a story of a struggle between the state government of Georgia and the Federal Government in an effort to reduce a minority race to its "place," and to gain for "white civilization" the riches of

the land held by the Cherokee Nation—now our Great Smoky National Park and many thousands of square miles surrounding it.

The book is wound around several major themes; the development of mission schools and "civilization;" the rising tide of desire of the whites for the territory of the Cherokees; the rise of the political structures into the "Cherokee Nation;" the invention of the Cherokee syllabary by Sequoia and a nation becoming literate almost overnight; the feud between the Rosses and the Ridges and the internal struggle and migration to the West; the strife between Georgia and the Federal government with many ramifications into other historical events; and finally the tragic Trail of Tears and the classic episode of Tsali and his sons. Developed mainly by chapters yet there are sufficient cross references and dates, so that one is carried along with a sense of the tragic drama as a whole.

Without any false sentimentalism the negative qualities of the Indians are shown along with those of the whites. Written objectively it will help to dispel some of the distortions and ignorance still occupying most of the space allotted by the average white man in his thinking about the red man. The author makes too little use of that very useful word "Amerind" as setting the American Indian apart from the inhabitants of Asiatic India.

"Something of the light that once shone on Athens rested for a moment on the Cherokees like a late afternoon sun blazing down on the hills before being closed in by heavy clouds"—in this sentence we have essence of the book. Cherokees and their descendants can read it with pride and inspiration; the rest of us should read it because it illuminates a forgotten and dark page of history and will move us to determine that "it shall not happen again."

—Edwin M. Hoffman, Composer and former teacher, Asheville, N. C.

SEQUOYA, by Catherine Cate Coblenz. Longman's Green and Co. New York.

It is an interesting coincidence that after a dearth of material on the American Indian two such excellent books should appear side by side in the same season as *The Cherokee Nation* by Marion L. Starkey, and *Sequoia* by Catherine Cate Coblenz.

In *Sequoia* Miss Coblenz has added a magnif-

icent new hero to the gallery of portraits for young people, one which may well stand beside the *Pontiac* of Parkman, Cooper's *Last of the Mohicans*, or the modern studies of Florence C. Means. In a fine free swinging style, which seems to convey the mood and feeling of the Indian, she tells the dramatic story of how Sequoya, the lame half-breed, comes to dream of catching the white man's magic—the black marks on white leaves—and how he lives to fulfill that dream. After years of frustration, loneliness and struggle he is rejected by his own branch of the Principal People. But he persists, and taking his Indian alphabet to the Western Cherokees, he is there accepted and acclaimed. When he returns, it is to convince the young men of his own tribe, and so the tribe itself.

The book is rich in folklore and authentic Indian detail, and made memorable by a deep sense of the injustice and suffering brought by the white man. Yet the final impression is not a tragic one, for this is a story of shining achievement, one which will bring to many young people an enriched and sympathetic understanding of the first Americans.

—Hildegard H. Swift, Author of  
*Railroad to Freedom*  
New York

LOWER PIEDMONT COUNTRY, by H. C. Nixon. Duell, Sloan & Pearce, Inc., New York, N.Y., 1946.

Dr. Nixon has done more than write a book that will find a place in sociological literature and be widely read by those curious about southern culture. His *Lower Piedmont Country* is the kind of dispassionate discussion of the social and economic conditions that will help his fellow citizens appraise their problems.

The "Lower Piedmont" is bounded by Atlanta, Birmingham, and Chattanooga, and frequently is referred to as the "ABC Country." Starting back when the last of the Cherokees and the Creeks were moved to new lands west of the Mississippi, the author describes more than a century of economic and cultural development. The impact of changing economic conditions on the culture is abundantly apparent. Yet, the effect of the folkways of the "hill" people on the economic changes that took place can be easily followed.

The Civil War left the "hill" people destitute.

They had not been too anxious to secede from the Union anyway. Then came the Klan which left a stamp on the minds of people that is still recognized by devotion to "white supremacy." The race issue subsided while Henry Grady preached the gospel about the "New South"—the industrial South. Railroads grew; "Yankee capital" moved in to industrialize the ABC country's mineral deposits, and mill its cotton. Small farms predominated, and their owners or tenants were often at the mercy of a country storekeeper. The cities grew, recruiting workers from the "hills." Migration to other areas was heavy. In the midst of this change, the people clung to their religion, their song, and their wit, much more tenaciously than they clung to their means of earning a livelihood. The well-established institution of "Ol Corn Liquor" was not displaced.

The first world war gave many of the common men of the ABC country a chance to make money, and the second world war gave everyone a taste of high wages and better living. Now there is more public support for better education. Organized labor is beginning to make itself felt in the region.

The people of the lower Piedmont country are beginning to take a more active part in the affairs of the nation on a "political landscape of unbalances and inequities." Much public opinion is still based on ideology. Yet, it is a "land of promise" in which

New things and old things co-twisted  
as if Time  
Were nothing.

Dr. Nixon did not blueprint a course of action that would eliminate social and economic problems. Instead, he has painted a portrait in which inconsistencies of people stand out in bold relief.

THE TENNESSEE, Volume I: *The Old River*, by Donald Davidson, Rinehart & Co., Inc., New York, 1946. \$3.00.

"Two rivers in one," the uppermost the chain of lakes wrought by TVA's series of dams, the other the historic old river of Cherokee and pioneer days—thus Donald Davidson characterizes the Tennessee in the first of two volumes in the *Rivers of America Series*.

Expertly piecing together known fragments of history, Mr. Davidson has developed a splendidly coordinated tale of the Tennessee country. About

half of the volume deals with the Cherokees and necessarily so for their influence on the settlement of this region was great. Woven into the fabric of the story are the building and fall of Fort Loudoun, the memorable voyage of Captain John Donelson down the Tennessee in 1780, the lost state of Franklin, the outlaws of the Natchez Trace, navigation on the river from the flat-boat-keelboat days to those of early steamboats. The famous Muscle Shoals, 37 miles of dangerous river, and the attempts to canalize this reach are vividly described.

Finally, there is a very worthwhile chapter on life in the old days in the land of the Tennessee. It was a society rich in frontier tradition and one where "the folk culture was strong." "In all that enriched the immediate experience of life itself, the Tennessee country was amply provided."

The Civil War with the secession of Tennessee ends this first volume. The second will cover the important role of the river in the Civil War and through succeeding days of reconstruction and later development including TVA. The excellence of the first volume creates an expectant desire for the second.

—Albert S. Fry, Tennessee Valley Authority,  
Knoxville, Tenn.

DUCKTOWN BACK IN RAHT'S TIME, by R. E. Barclay. The University of North Carolina Press, Chapel Hill, 1946. \$5.00.

One who passes through the desolation which is Ducktown has no inclination to abide. But Mr. Barclay, finding it his abiding place, has asked questions of every possible source, has found the answers, and has accomplished his purpose: "It is the era previous to 1890, which extends back into the 1830's, about which so little is known and which it is the purpose of this volume to bring to light." He has done a remarkable job of collecting data which throw light on the period described. Indeed, so rich is the store of names and figures which the author presents that the story hardly gains a smooth current.

The Ducktown presented by the author is, almost from its inception, that built up and dominated by outside interests and forces and demands. The Cherokee Indians were dismissed in much the same spirit in which later the forests were destroyed. The interests of investments required it. The story is of America decidedly not at its best.

It is of the consumption of natural resources, and their destruction, in the interest of investments.

The hero of the book, Captain Julius E. Raht, is one to be admired for his unflagging purpose of organization and accumulation. That shines through the telling of the story by the author. The reader will hardly be drawn to the man. Back of the rapid amassing of a fortune one sees in the shadow the monopoly of the "company store," its high prices, sharp trading, a life ably organized for personal profit.

After reading *Ducktown Back in Raht's Time*, we hope we are justified in looking forward to another volume telling the story of Ducktown in the author's own time.

—A. Rufus Morgan  
Franklin, North Carolina

FOR HERE IS MY FORTUNE, by Amos R. Harlen, New York, McGraw-Hill 1946. \$2.50.

The author's ancestors had followed Daniel Boone's trail to the Dark and Bloody Ground. At the end of the War between the States, Great-grandmother led her clan from the hills of Kentucky to the mountains of Missouri.

The book is the story of the deeds and darings of the folk who peopled a tiny town in the Ozarks and the author's memories of them as they were in his boyhood.

There was Cousin Myrtle, who kept her fortune of \$10,000 in a canvas bag, which she deposited in a strong-box in the village bank. Periodically she would fear for its safety and remove it and take it to her bedroom, where she would spend long, blissful days and nights counting over every dollar.

During one of those spells she yielded to the blandishments of a traveling evangelist and eloped with him to Harrisville, the county seat, some forty miles away. There she discovered that he had felled designs on her fortune and managed to telephone an SOS to her family. Great-grandmother, two of her grand-children and one great-grandchild rushed to the rescue in the first "horseless kerridge" ever seen in West Plains and, after a wild ride over the mountains, staged a scene that might have been taken bodily from *Pickwick Papers*. Just as the spinster, Rachel Wardle, was rescued from the unprincipled Jingle so did Great-grandmother and her sons burst into the bedroom of Cousin Myrtle, just in time to save her virtue



and her fortune which she was sitting upon and clinging to with a death grip.

The book is full of similar salty stories. There are weddings and beddings and a horse-trade, in which Big Art and Little Jim and a dissembling mule get the better of Skinflint Johnson.

There's a murder and the besiegement and capture of the murdered. There's a battle with the "Revenooers," who try to raid one of the stills, which are a part of the household equipment of many a mountain family.

One reads too of a turkey hunt in the woods under a moon that climbs the dark hills. In the cold dusk just before the dawn Uncle True gives the timid call of a hen turkey, which only a few hunters can imitate. At long last it is answered here and there among the thickets as the dispersed flock begin to gather. The climax is the one rifle shot allowed by the turkeys, wariest of all game birds. The boys each get a gobbler and Uncle True, the best shot in the Ozarks, drops a flying hen turkey with a rifle as she skims away above the tree-tops.

The book is a segment of the life and folk ways of an almost unknown people hidden among the hills of Missouri and is also, ever and always, the chronicle of how the author's father transformed West Plains, of which he was Mayor for over thirty years, from a sodden gang-ridden village into a prosperous and model town.

The book is written with a simplicity and sincerity and an appreciation of the color and beauty of the Ozarks which makes it refreshing reading.

—Samuel Scoville, Jr., Philadelphia, Pa.  
author of *Everyday Adventures*,  
*Wild Folk*, etc.

DEW ON JORDAN, by Harold Preece and Celia Kraft. E. P. Dutton & Co., New York.

With the increasing attention paid to folk literature and folkways of America has come interest in folk religion. Very little has been written; *Dew on Jordan*, a study of the small sects of America, answers a real need.

The study is presented largely in conversational style, facts coming to the reader through the mouths of the sisters and brothers of little denominations. Some parts of the narrative seem not well assimilated; and one feels often that too much is packed into the chapters—that the particular conversations recorded are a telescoping of

many conversations, and the experiences told are a condensation of many experiences. If the credulity of the reader is sometimes stretched a little, it may be because he feels crowded by a multitude of unfamiliar details.

Valuable, if accurate, is the account of the beginnings of little sects such as the Campbellite, the Adventist, the Two-Seed-in-the-Spirit Predestinarian. Valuable too is the reflection of folk speech and folk customs. The reader is taken to a "footwashin" in Tennessee, a "baptizin" in Arkansas, an ascension in Texas, and a snake handling in Kentucky.

Throughout the book is felt the very human quality of the folk who support the little sects. In fact, *Dew on Jordan* is in a way an indictment of these people. Brother Dee has been run out of Texas for cattle stealing; Commander Wiley has killed his third wife; Sister Bertha is "always in heat like an ol' bitch dog." The combination of religious fervor and human frailty is most interesting in the story of Kitty Lou, who was carrying the "Messiah child." The pages that tell of the community preparations for the advent of the "Messiah child" make astounding reading. Human transgression is seen in another aspect when, here and there, one finds reference to race prejudice. Les Haley, of the Little Hurricane Church, tells with pride of his part in the lynching of a Negro. And the chapter entitled "Prophets of the Crooked Cross" is a sharp warning against the racial doctrines of certain radio preachers such as Prophet Herbert Armstrong of the Radio Church of God. The indictment against the people of the little churches seems too strong. In real life, the honest and upright among these simple folk outnumber by far the unchaste and the vicious.

However that may be, one is glad to turn the page to "Harps and Hoe Handles," probably the best written chapter in the book. Here is good practical religion among the sharecroppers of Arkansas in the desolate years of which John Steinbeck has told us in *The Grapes of Wrath*. It was the plantation owners who taught the song "O Wait Meekly, Wait and Go to Heaven." But Brother Whitfield said, "Ever time someone shouted 'Heaven!' we looked up; and, when we looked down, our plates was empty." So Brother Whitfield and Brother Claude Williams preached with the Bible in one hand and a union card in

the other. When the plantation owners drove them from their little churches, they took their congregations to hidden brush arbors. Their God was "agin poll taxes." God was against race prejudice too: "Tell my white people to stop hating my black children." The whole chapter is stirring and some of it is almost poetry: "Then a great revival broke out in Arkansas, and the hoes of God's captive saints in the cotton fields kept in tune, measure for measure, with the harps of God's ransomed saints in Glory."

*Dew on Jordan* is warm and human and very informative. It should be in the library of every person interested in the folk of the less respectable city streets and of remote, solitary mountain communities.

—Virginia P. Matthias,  
Associate Professor of English,  
Berea College, Kentucky

THE FRUIT OF THIS TREE, by Charles T. Morgan. Kingsport Press, Kingsport, Tenn., 1946. \$2.50.

The Alumni Secretary of Berea College has written a warm hearted tribute to his institution. The first half of the book describes the social and

religious circumstances which led a small band of abolitionists to establish Berea in 1855. John G. Fee, the leader of this group, was one of "God's angry men," determined to fight slavery no matter what the consequences. The zeal of these founders survived for many years, the school providing equal education for both white and Negro students. Only with the coming of President Frost in 1892 did Berea begin actively to serve the people of the southern mountains.

The later part of the book outlines the educational philosophy of present day Berea; giving an education for poor but promising students, combining the dignity of labor with a standard college education. The author is not concerned with an objective, scientific appraisal of the curriculum or the post-college careers of Berea's graduates. Instead, he gives a vivid, photographic picture of current Berea students. You look over the shoulder of the Director of Admissions as the students file their applications. You see them marching across the platform on graduation day. The author looks upon the fruit of Berea, and finds it good.

—Paul F. Cressey, Professor of Sociology,  
Wheaton College, Norton, Mass.

## RECENT ECONOMIC CHANGES IN THE SOUTH

(Continued from page 15)

quires the utmost in competent vocational counseling, in the development of vocational training programs and in efficient placement activities. The public employment exchanges have an opportunity to render the nation an extraordinarily valuable contribution in developing efficient counseling and placement services.

Nor can we expect that the thousands of workers who left the rural areas during the war to work in war plants or to join the armed forces will return to the old standards of living pre-

vailing prior to the war. Many will have to do so, but many others will resist vigorously, staying in the cities or seeking opportunities in other areas.

A further complication in the post-war job situation in this area will be found in the rapidly increasing mechanization of agriculture, so that those now on farms will find their services no longer needed. Such threats to jobs as the mechanical cotton picker may create an exceedingly serious job situation.

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## ANNOUNCEMENTS

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The Recreation Committee of the Council of Southern Mountain Workers announces the twelfth annual Mountain Folk Festival, to be held at Berea College, April 10, 11, and 12, 1947. The first session will be held in the Seabury Gymnasium on Thursday, April 10, at 7:30 P.M.

Groups are happy over the prospect of returning to the pre-war schedule allowing two full days and an evening of folk dancing, singing, dramatics, puppetry, and recorder playing.

Inquiries concerning membership and reservations may be addressed to Miss Marie Marvel,

Chairman of the Festival Committee, Council of Southern Mountain Workers, Berea College, Ky.

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Due to increased costs of printing and materials, it will be necessary to raise the subscription rate for *Mountain Life and Work* to \$2.00, from now on. Subscriptions already paid will be continued to their termination, at the old rate. This automatically raises to \$3.00 minimum Council membership dues covering a subscription to the magazine.

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## ABOUT OUR CONTRIBUTORS

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RICHARD CHASE has compiled two books on the "old ways" of our people: *Old Songs and Singing Games* (1938) and *The Jack Tales* (1943). He has given programs of old songs and old tales at Berea College and other schools and colleges, North and South. At present Mr. Chase is working on another book of old handed-down tales, many of which he learned in Eastern Kentucky. This new book is to be called *The Grandfather Tales* and will appear in the fall of 1947.

EDITH COLD has taught English at the Pine Mountain Settlement School in Harlan County, Kentucky, for fourteen years, and during that time has developed many new and effective techniques for teaching. Her students have written and produced plays and moving pictures, and have at various times done interesting pieces of handwork as a part of their study of English language. One group based its year's course around the building of a log house.

MAY JUSTUS has been a writer of poetry and stories for children for many years, and was formerly a teacher, in Tracy, Tennessee, where she now lives "surrounded by her neighbors and her special

friends, the children." Miss Justus is an old friend to readers of *Mountain Life and Work*, for some of her poems and stories have been published in other years, and her new book *Sammy*, was reviewed in the winter number.

E. J. EBERLING is Chief of the Research and Statistics Section of the United States Employment Service, Nashville, Tennessee. The article "Recent Economic Changes in the South" is a condensation of an address delivered to the Legal Affairs Conference at Savannah, Georgia, and is printed here with Mr. Eberling's permission.

RALPH TEMPLIN is located near Yellow Springs, Ohio, where he is initiating a training center for "a pattern of rural life which will be feasible and appropriate for persons who do not plan to secure their major incomes from the land." He is associated with Community Service, Inc., writes for Community Service News, and is well-known as a lecturer and consultant. The article "The Place of the Small Community in our National Life" is the substance of an address delivered by Mr. Templin at the Annville Regional Conference in October.

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## EDITORIALS

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It remains to be seen whether the years through which we are passing will mark the end of an old era, or the beginning of a new. One transaction often includes both birth and death. The ingredients for tragedy are here; but so are the ingredients for the salvation of mankind.

Since this age, which we hope is closing, is a material one, bogged in a spiritual lag, where "things" are prized out of proportion to their worth, the new age, if it is to produce a better life for men, must be more concerned with the life of the spirit. To put the matter specifically, the new age will require a different attitude about money and work. Life dare not be too easy.

There are areas, to be sure, in which the collective efforts of men of good will are needed in order to right wrong and alleviate suffering. There is also a distinction between unnecessary drudgery in which some participate in larger share than is just or warranted in proportion to those who benefit and those who contribute. But there has been no revision of the decree issued by God in the book of Genesis which says that man is to earn his bread by the sweat of his brow. To be guaranteed the right to work is one thing, but to believe as we are rapidly coming to believe, that the world owes us a living is another. A sign over a Chicago firm, seen from one of the "L's" reads something like this: "It's fun to work here." This is an anomaly. Work is not fun, never will be nor can be. Fun gets tiresome.

In a land where so large a proportion of the gainfully occupied work with their hands, where nearly everything depends on those who wear overalls, we must develop a deep and genuine respect for labor of the routine and monotonous kind. Here of all places it is not rebellion that is needed, but adjustment and the freedom that comes with acceptance. This may be graced by the view that work is of Providence, a medium in which life moves and without which man would atrophy spiritually and physically.

And thus, out of man's spirit comes the at-

titude which in time guides his spirit—where he finds himself anew in the labor of his mind only.

The secret of adjustment in this world lies in accepting work as a gift of Providence and balancing the tediousness of the task by gratitude and love—gratitude that we can work, and love for the Giver of work. There is no substitute for work

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Persons with a deep concern for the church, but critical of its program, frequently are confronted with the question as to how effective it is in community life. Specifically, how does the church compare with the school, civic, business, farm and other organizations in its contribution toward building stronger, more stable and enriched mountain communities? Some would immediately answer that if you wish to be most effective in community betterment, associate yourself with the activities of the public school, not the church. It is the former, especially the high school, that is becoming the institutional center of the town and country community in America. Furthermore, in contrast to the school which offers a common meeting place for many groups in an area, the religious forces are generally divided. Then, too, the rural church has traditionally emphasized doctrine at the expense of a community ministry.

This is indeed a dark picture. Is it too much to expect the church to become a major force in community reconstruction? Some of us would answer by saying if we but look we can already see the prospects of the church assuming such a position. It is performing the task of community building whenever it ministers to human need—in education, in health, in recreation and in other fields. It is also carrying on this function whenever it supplies the dynamic for community service and trains leadership, both professional and lay, devoted to building a finer town and country community. Yes, this is the direction we must travel if the church is to become a major force in community reconstruction.



## THE PLACE OF THE SMALL COMMUNITY IN OUR NATIONAL LIFE

(Continued from page 3)

drains away because of this inability to look upon town and country as a shared enterprise, not the least of which is in the form of the cream of the youth who in growing up cannot be challenged by such towns. A caste-ridden church registers the disease from which the body of such communities suffer.

At least three steps are necessary. First, the two halves, town and country can approach their common problem by organizing for study, planning and action for using all resources, human and material, in terms of the total community welfare. No town "booster club" or farmer's association can be as significant, in operating in the consciousness of the wholeness of its stewardship of the resources upon which all alike must depend. A second step should lead to action in the development locally of the equipment (factories) and the skills (specialized techniques) for the maximum processing of local products. This will enhance the community's wealth, widen the margin of profit on exports and furnish more and better employment and better standards of living to the people of the entire section. Even if industries and their materials are brought in from outside, they must be looked upon as existing only for the better utilization of human resources in the interest of the total welfare.

A third requirement would be to insure the most equitable possible distribution for all the proceeds from this mutual application of labor to natural resources in the production of the community's wealth. Only such spread of buying power can raise the general standards of living and thus improve a town's prosperity.

Two important principles are involved: conservation as responsibility for husbanding wisely the human energy and natural resources available to the town and country; and cooperation as mutual concern for the total welfare of all the people. Every successful town has succeeded by cooperation. Each merchant and banker who makes the good of the whole town his central motive is a cooperator whether he thinks so or not. When such people oppose cooperative organization they oppose their own best judgement about what makes a good town. The widest

possible application of the method of cooperative enterprise can only result in enhancing profit for the people as producers, increasing savings for them as consumers, equitably distributing to them both profits and savings, spreading the town's buying power, increasing standards of living and demand for luxury goods and, finally, in contrast with chain stores which drain away proceeds into treasuries outside the community result in operating to keep the community's wealth in the community and make it available for all.

These principles can only rest upon a foundation of education, broadly conceived as all through life and for all of life. They proceed upon a philosophy of sovereignty of people—of the human spirit in mastery over the material. Man to be himself, as God intended, must be free and in control. The important consideration is not mere living on the land: it is the mastery which common man can have over all the factors involved in his use of land to produce and distribute wealth.

How can modern man be free and in control? There is no way except by the extension of personal sovereignty or mastery through ever wider human association at the same time that its retention is assured by keeping common man intelligent and in control. The small community is the beginning place and the ground of this sovereignty no matter whether or not it may be extended to the proportions of a world community and bring peace at last.

## "IF I WERE BEGINNING AGAIN"

(Continued from page 10)

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